

Durable RICHES.

Two Brief *Baynard* DISCOURSES,

Occasioned

By the *Impervishing* Flast of Heaven,
which the Undertakings of
Men, both by SEA and LAND,
have met withal.

The One, handling, The true
Cause of LOOING;

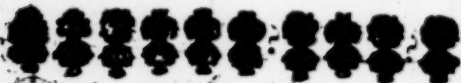
The other, giving; The true
Way of LIVING.

By Cotton Mather.

*Mentura est, paucis amittere, ut majora
Lucris Tert.*

*Ejusmodi Ores Carravade, que navi fracta
simus. Enatare possint.*

Boston, Printed by John Allen, for
Habakuk Harris, and are to be Sold
at his Shop in a Shop the Old Meas-
ing House. 1693.



Preface.

IT has been Complained, not only that *Christian Charity*, but also that *Moral Honesty*, is too generally neglected by Men, in their Employing of those *Temporal Estates*, wherewith God in his *Providence* has *Trusted* them. And it may be observed, That the too little Believed *Providence* of God most wisely and justly Ordering all our *Temporal Affairs*, has been Chastising his Unfaithfulness in our *Stewardship*, with such multiplied *Losses*, as often argue somewhat more than a meer Display of *Divine Sovereignty*, in their Infliction. Upon the occasion hereof, Two brief *Sermons* that have been Preached on our *Country-Lecture*, are now offered unto the publick: the presumption of which offer, I do not go to excuse, as Authors fondly use to do, with the *Importunity* of Friends, for no number of my *Friends* has ever, that I know of, *Importuned* this *Publication*: but the Offer is made, briefly, *Because I think my Neighbours had need be Told of these things, whether they ask to be Told of them or no.* May the Blessing of Heaven, accompany these poor *Essayes*, To do good unto all.

COTTON MATHER.

(1)



T H E

True Cause of
Loofing.

Hig 1 7. 9.

*Thus saith the Lord of Hosts, Consider your Ways.
Ye looked for much, and it came to little;
and when ye brought it home, I did
blow upon it.*

IT was a true but a *sal* Report, which
a Prophet once gave, concerning the
Times, when the Concerns of Religion
were wofully disregarded, in 2 Chron.
15. 5, 6 In those Times, there was no
peace to him that went out, nor to him that
came in; for God vexed them with all Adver-
sity. And I think, to Repeat those words
would be at the same Time, exactly to
Repeat the Characters of the *Back Times* that
are come upon our selves. There is indeed,
a dreadful variety of *Adversity*, every Year

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of vexing of us; but among all our *Vexations*, there is a special Remark to be put upon those *Losses* which attend us in our Estates; and those *Losses* are principally occasioned by the want of *Peace* to them that are *Going out*, or *Coming in*. An *Infalible Expedient* for the *Preventing*, or the *Repairing* of these *Losses*, would intalibly be welcome to us all; and I now pretend, unto more than one such *Expedient*. The great Use of *Guard Ships* and *Cruisers*; and the yet greater use of *Insurance Offices*, Established upon good Foundations for this purpose, with Methods to stop *Fires*, or cure *Buffs*, hitherto unpractised, I do somewhat know; but I am now to show unto you, *A more Excellent Way*.

There were five *Losses* that befel the People of God, who having obtained from the King, a *Good Charter*, with a *Good Governor*, Empowering them to Settle a *Good Order* both in Church and State, among themselves, too soon laid aside the Holy Designs which they had begun upon. The *Losses* which thus Crept the Body of this People as well by *Limbs*, as by *Sins*, in the *Infancy* of their Plantation, must needs be very *Extriking*. Their Condition is in these words *Expressed* unto them, *Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it*. It seems they met with such *Losses* in their *Wives* of *Living*, whether by *Tillage*, or by *Traffick*, that they could not *Thrive* in any of their *Undertakings*. But the God of Heaven, ve-

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ry graciously sent one of His Ministers, to debate with the people about their *Losses*, & Exhort them and Invite them to Repent of the *Sins*, which had been the *Moral Causes* of those *Disasters*.

Our *Haggai* was one of those Ministers; and, as 'tis noted by one of the *Ancients*, because this *Haggai* was but a *Tung Man*, Lest any should therefore *Dispise his Words*, he came with a very Divine Authority; he demands Attention, with a doubled, *Thus saith the Lord of Hosts*; and, if the Message come from, *The Lord of Hosts*, who dare do any other than Attend unto it? The Errand upon which our Prophet here comes unto this People, is, brief, to direct them unto a way, how they might both find out the Cause, and obtain the End, of all the Calamitous *Losses*, which had overtaken them. And that is my Errand unto *You* this Day, in the Discharge whereof the *Text* now Read will be very Serviceable.

The CASE before me is,

How should we Approve our selves under the Losses wherewith Almighty God visits us, in our Estates; and how may we Improve those Losses unto Spiritual and Eternal Gains.

In Answer to a Case, which I suppose, few or none, can count *unreasonable*, there are these things to be offered.

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I. The first Counsil proper for them that have met with *Losses*, is that which we have, Repeated in our Context here. *Thus saith the Lord of Hosts, Consider your Wayes.* Consideration under our *Losses*, is as needful as ready a way, to the Sanctification of those *Losses*. And there are especially two things to be there-upon Considered.

First, When we have met with *Losses*, we are to Consider the *Hand* from whence those *Losses* come upon us. Briefly, VVe are to Consider the *Hand* of God in all our *Losses*. It was well Considered and Confessed, by the Holy *Job*, when he had Lost a fair Estate, and there were *Sabeans & Chaldeans* as well as more Natural Accidents, among the Authors of his *Losses*, in Job 1. 21. *It is the Lord that has taken away.* VVe shall be very *Fratul* under our *Losses*, if we are not very *Thoughtful* under them. Yea, but our *Thoughts* will only increase our *Frets*, if they should only be Employed upon *Second Causes*. This is the *First Rule* for us under our *Losses*; Let us acknowledge a VVise, and a Just God as the *First Cause* of all. It has been sometimes the Good Speech of a Good Man, *I can take any thing well*

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well at the Hand of God. As for our *Loſſes*, they will all Prove well if we can Take them well; but now, behold how *That* is to be attained. Let us conſider, what we are told, in Deut. 8. 18. *Thou ſhaſt Remember the Lord thy God, for 'tis he that gives thee power to get Wealth.* And then, Let us Conſider, *That when we Loofe Wealth, we muſt Remember the Lord our God; for 'tis he who denies us the power of keeping our Wealth.* Perhaps our *Loſſes* may iſſe from the Fraud or Force of our Enemies; but let us Conſider, It was our God that let Looſe thoſe Devourers upon us. 'Tis poſſible, *Unhappy Casualties* have procured us our *Loſſes*; but let us Conſider, 'Twas by the Diſpoſal of our God, that ſuch Inconveniencies came to paſſe. It may be partly for this Reason, that our Prophet here once and again mentions unto the People, *The Lord of Hoſts*, as concerned about their *Loſſes*; They were the *Hoſts of the Lord*, that were the more immediate and viſible Efficients of their *Loſſes*; yea, but thoſe *Efficients* were but *Inſtruments*; and ſays the Prophet, *It is the Lord of Hoſts himſelf that commanded this Armies to Fall upon your Eſtates.* VVhatsoever may be our *Loſſes*, and from what Quarter ſoever

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they spring, I beseech you speak not a word of any *Bad Fortune*, in the *Business*. 'Tis only for Pagans to ascribe their *Losses* unto such a *blind Original*. Consider every *Lot* as ordered, not by *Chance*, but by *God*; even by that *God* who has *Numbered* all our *Hairs*; that, *God*, without whom not a *Sparrow falls*; that *God* who does the *Evil* that is done in the *City*. There was a pious *Widow* once, that met with sore *Losses* in her *Concerns*; but you shall now hear her *Opinion* about the true *Original* of all those *Losses*; in *Ruth* 1. 21. *I went out full, and the Lord hath brought me home again Empty; the Lord hath Testified against me, and the Almighty hath Afflicted me.* Well-Thought on! 'Tis the *Lord Almighty* that *Empties* us, by all the *Losses* that come upon us. Mark what I say; A man will never be a *Looser* by any of his *Losses*, except he be *Impatient* under them. Now, the best *Antidote* against *Impatience* is, to Consider, 'Tis the *Will of God*, that I should meet with such *Losses* as I do.

Secondly, When we have met with *Losses*, we are to Consider the *Ground* for which those *Losses* come. The *God of Heaven* sent one *Wasting Plague* after

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after another upon the poor Jews, till at last they lost all they had in the VWorld; but then said He, in Ez:k. 14. 23. *Ye shall know that I have not without a Cause, done all that I have done in it, saith the Lord.* Our Losses are usually the fruit and sign of Gods Quarrels. Ordinarily our God is marring of some Controversy with us, when He causes us to Loose those things that were Comfortable to us. [VVe may allude unto Ezra 7. 26.] It would be a Profitable thing for us to Loose what is Comfortable, if we might be brought thereby to Mourn for, and to Turn from our Sins, and to Humble our selves before God, with a deep Repentance. It becomes us then under our Losses, to Consider, *What is the Cause of such Dispensations,* and to Supplicate, as in Joh. 10. 2. *Show me wherefore thou contendest with me.* In our Text, the Lord makes a, *Why?* upon the Losses of the People. Truly, it becomes us also to use a, *Why?* upon our Losses. Put the Question, *Why am I thus? Why will not God permit me to Enjoy what he has bestowed upon me?* We are here informed, That our *Wayes* are to be considered, when our *Losses* come in upon us; it seems, that in the similitude of our
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own *Wages*, we are to Look for the Reasons of our Losses. Particularly, To begin with what lies before us;

First, Under our *Losses* we may do well to Consider, Whether it be not *Because of mine House* *that it is wast*, *saieth the Lord of Hosts*; and *ye run every man unto his own House*. The Neglect of the Ordinances Administered in the House of God, is here assigned as the Rule of those *Losses* which befall the Jews of old. God would not fill *their Houses*, because they would not *Remember His*. They would not *Bring Tokens* *Hoate*, & therefore God would not have *Thurs* to flourish. They *did* *and* *every thing* *too much* for the House of God, and *to God* *hid every thing* *was too good* for theirs. There is *then* a twofold miscarriage, after which we should by our *Losses* be made *inquire*. We should Consider, whether we have *duly Attended* the Ordinances in the House of God. It was *Enacted*, in *Exod. 23. 24. Thrice a year, shall thy Men Children appear before the Lord God*; *Then shall no man desire thy Land*. If we *Loose* the Profits of our Land, pray, let us then Enquire, *Do we go up so much as once a Year, to the Gospel-Festival of our Lord Jesus Christ?* The first Planters of this Country,

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Countrey, had a glorious Experiment of it; That as long as men were mostly Concerned about a Room in the *House of God*, and about Preparing for, and Approaching to the Ordinances of that House, they prospered wonderfully in their Undertakings; but since that *Church-Work* has been so shamefully cast off by, *A Generation of sinful men Risen up in our Fathers stead*; and since that instead of *Desiring this one thing, to dwell in the House of the Lord*, the chief Cry has been after *Workly Accommodations*; Men do but Loose on all hands, and miserably go down the wind almost all the Country over. It has been said by our Lord, *Seek first the Kingdom of God, and all these things shall be added unto you*. You then that find *All these things Taken from you*, may do well to Consider, *Have I duly sought the Kingdom of God, by joining my self in a Sacred Fellowship, with the People of that Kingdom*? God makes us to Loose the things that were to furnish our Tables; why? Because the Dainties Exhibited upon His TABLE are despised with us. Again, we should Consider, whether we have duly supported the Ordinances in the House of God. What notable Assurances did the

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the Lord give, in Mal 3. 9, 10, 11. *Ye are Cursed with a Curse, for ye have Robbed me. Bring ye all the Tithes into the Store house, and prove me now herewith, saith the Lord of Hosts, if I will not Open you the Windows of Heaven, and pour you out a blessing, that there shall not be Room enough to receive it; and I will Rebuke the Terever for your sakes. Lo many Deceivers cause us to Loose our Stores: It may make us Enquire, whether we have not pitch'd in what Concerns the Stores that are necessary to keep the House of God from sinking. 'Tis impossible that the Ordinances belonging to the House of God should be carried on without Charges; and every man to whom God has given any of His Talents, does owe something proportionable, for the maintaining of these Charges. The Opened Windows of Heaven are to let fall a pour of Blessings on those that are most Open handed in such a Manner. Whereas, I can tell of a Countrey in the world, where the Unavoidable Charges of the Gospel, have been accounted the heaviest of Burdens, by very many of the Inhabitants; and at length, God gave them to see, that by his Frowns only upon One Expedition, He could in a few Weeks make them Loose more than would have*

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have honourably Defray'd all the Ecclesiastical Expences in the Land for several Years together. There needs not much of Geography to find such a Countrey; plainly, 'tis, *My Own*. It is among the Oracles of VVisdom, *There is that withhold more than is meet, and it tendeth to Poverty*. To withhold from the Service of God, and of His Truths, & VVays, those *Quitrents* which are Challenged by Him, who does give us *All* that we have; *This is to withhold more than is meet*. Let us then Consider, *Is not my Sacrilege the cause of my Poverty?* We Loose what we have, when we go to Keep what we should not. But,

Secondly, Under our *Losses*, we may do well to Consider, Whether we never made *Idols* of those things, whereof we now undergo the *Losses*. VVhen the Jews were guilty of notorious *Idolatries*; this was the Judgment of Cod upon them for those *Idolatries*, in Ezek. 16 27. *Behold, I have stretched out my Hand over thee, and I have diminished thine Ordinary Food*. As for us, 'tis chiefly one sort of *Idolatrie* which we are most prone unto; even that whereof the Apostle speaks, *Covetousness, which is Idolatrie*. When our Hearts come to be Inordinately

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nately set upon things here below, then 'tis that by one *Loss* after another, those things are *Diminished* unto us. To *Love* any of these things extreemly, is the way to *Loose* that thing certainly and speedily. Let any *Guard*, be overvalued, and it won't be long before that *Guard* shall be withered. A miserable Indian at *Mexico* once very solemnly held up a piece of *Gold*, saying, *Behold, this is the Spaniards God!* Even so it may be said about the *Cash*, or *Shop*, or *House*, or *Ship*, or *Field* of many a man; *There's the God of that man.* The man does more depend upon those things, for a *Subsistence*, than upon the Almighty *God* Himself; The man will forget *God*, and all the *Works* and *Laws* of *Religion*, rather than abate of his raging pursuit after these things. This 'tis to make *Idols* of them! Well then, says the Blessed *God*, *Since this man will make Idols of these things, they shall be Idols indeed!* Now an *Idol* you know is *Nothing* at all. So, we *Loose* all, till all come to *Nothing*. It was said in *Prov.* 23. 5. *Wilt thou set thine Eyes upon that which is not? For Riches certainly make themselves Wings.* Riches are a *Line*, *Gay*, *Speckled Bird*; but it is a *Bird* in the *Bush*, not a *bird* in the *Hand*; and

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and it is our setting our *Eyes* too much upon it, that causes its *Flight* from us, that is, our *Loss* of it.

Thirdly, Under our *Losses* we may do well to Consider, Whether our *Unthankfulness* and *Unfruitfulness* under our Enjoyments, have not given much of Reasonableness unto our *Losses*. All that we have, is but a *Loan* from the Great God unto us. Now, if we be so *Unthankful*, that we will not particularly and affectionately Recognize the Kindness of God unto us in such a *Loan*, it is not very Reasonable that we should come to have a *Loss* instead of a *Loan*? Is it famous Threatning of God, in Deut. 28. 47, 48. *Because thou servest not the Lord thy God, with Joyfulness, and Gladness of Heart, for the Abundance of all things; therefore thou shalt Serve thine Enemies in Hunger and in Thirst, and in Nakedness, and in the want of all things.* It seems, we come to the *Want*, and the *Loss* of our Former *Abundance*; Why? Because we do not Serve God with a due *Thankfulness* of Heart, in and for that Abundance. Let me put this unto the Consciences of my Looking Neighbours! When the Emperour *Bajazet* had in one Day Lost

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no less than a mighty Empire & Glory, *Tamerlane*, who took him Captive, seriously ask'd him, *Syr*, Did you ever yet give Thanks to Almighty God, for putting so great a part of His World into your Hands; whereto the Turk answered, No, in Truth I never thought of that. And the Tartar then reply'd, Ungrateful Wretch! then wonder not, that thou hast Lost it all! Truly so, Let many of us, that have Lost much of the VWorld, be asked seriously, Did you ever give Express, Hearty, frequent Thanks to God, for His bestowing these things upon you? 'Tis to be doubted, that we should be found lamentably defective in this Ingenuity; and so you see, the Cost of this Ingratitude. Moreover, All that we have, is the Means of Cultivation Employ'd by the Great God upon us. We are Trees in the Vineyard of God; our Delights are part of the Husbandry, or the Means wherewith He Labours, to fetch some of His Praises out of us; and if we are Unfruitful after all, 'tis but Reasonable that we should be deprived of those Means. It was threatened in *Hol. 2. 8, 9.* She did not know, that I gave her Corn, and Wine, and Oyl, and multiply'd her Silver and Gold; Therefore will I Return, and I will take them

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them away. Don't we know that as what we have, is the Gift of God, so it must be all used for the Praise of God? Know we not, that our Corn, and Wine, and Oyl, and Silver, and Gold, is to be Laid out only so as may be for the Glory of God? If we don't know this, we shall know that He will Take it, and we must Loose it all. They that are Unprofitable Servants, do quickly hear their Doom, *Take the Talent from him, saith the Lord!* The Unfaithful Stewards are quickly call'd upon, *Surrender what is in your Hands!* Have we Lost considerably? Let us then think with our selves, *How we have us'd what we have Lost.* It may be that what should have Nourished our Devotion, and our Charity, has been made but a Fuel for our Lust. It may be that our Plenty has been Abused unto Gluttony, Drunkenness, Pride, and the Superfluity of Naughtiness. No wonder then, if the Jealous God, should say upon it, *I'll trust them no longer with my Goods!* When David could say of Nabal, *In vain have I kept all that this Fellow has,* he was presently for making him Loose all he had; thus, if our God must say, *In vain have I let that Fellow have so much of the World,* what is like to follow,

16 The true Cause but a quick Ejection out of all?

Fourthly, Under our *Losses*, we may do well to *Consider*, How we Got what we have *Lost*. It is a most memorable passage, in *Jer. 17. 11.* *As a Partridge sitteth on Eggs, and hatcheth them not, so he that getteth Riches, and not by Right, shall Leave them in the midst of his Dayes, and at his End shall be a Fool.* Many a man has been such a *Fool*, as to augment his *Riches* in some ways of *Dishonesty*; he has either by *Fraud* or *Force* made himself a *Master of Gold*, whereto he had no *Right*, by that *Golden Rule*, *Do as thou wouldest be done unto.* And what comes of it? The *Eggs* prove *Addle*. Or to speak more thoroughly; The *Stollen Eggs* carry *Burning Coals* with them, and *Consume* the *Nest* with all that belongs unto it. Well said the *Psalmist*, *A Little that a Righteous man hath, is Better than the Riches of many Wicked.* Why, a *Righteous man* milles many an *Advantage*, that is taken by them, that *Make haste to be Rich*. But then, the *Little Money* which he gets, has no *Rust* upon it; it will wear and last like any *Steel*. Whereas, let a *Wicked man*, in the ways of *Wickedness* grow never so *Rich*, and worth

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worth many *Thoulands*, 'tis a *Thousand* to One, but one *Loss* upon the back of another, will at last bring all to be, as the *Riches* of *Pirates* use to be. *Father Lasyster* spoke once of a *Cough* that would come upon such as could swallow *Dishonest Gains*. Why, *Losses* do *Enſue* upon such *Gains*, like so many *Coughs*, and men *Cough* till they *Vomit* up all they have got. It is a *Righteous Thing* with *God*, That One *Loss* after another should snatch away from us, those *Riches*, whereat we have snatched more *Greedyly* than *Honestly*. Any *Remarkable Injustice*, used either by *Us*, or by our *Fathers* before us, in scraping together much of this *VVorld*, will but make one great *Snow-ball* of it all. One *Loss* will probably haunt it after another, till it be melted all away: at least, *vix gaudet tertius habere*. Yea, There is many a *Godly man*, who through *Ignorance*, or *Carelessness*, never made a possible *Restitution* of Things unlawfully Obtained, it not by himself; yet by those that Lest him what he has; and so a long *Series* of *Losses* is Entail'd upon him. Thus also, such as have once *Broken*, by their own *Extravagancies*, rather than by the *Unavoidable Frowns* of *God* upon them; and have

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have after all, had more *Fraudulences*, than *Fair-dealing*, in their Compositions with their Creditors, do ordinarily so plunge themselves into further *Losses*, that (as we say) no *Butter will ever stick upon their Bread* afterwards. Yea, If any Thing have been Gotten by any Trade, offensive unto God; such a Trade, suppose, as that wherein by *Strong Drink* Sold unto our *Indians*, the Salvages have been hastened unto Hell before their Time; 'tis well if it becn't *Lost*, all in as little a while as it was *Got*; and it may be, that some Good men have made the Unwary and Unhappy Trial of it. I would only add thus much, VVhen we see a *Corrosion* upon what we have, Let us look whether there be no *Moth* lodged in it; and remember, that a *Moth* may be (if not in a Garment yet) in an *Estate*, for Twenty, Thirty, Forty Years together.

God forbid, that every one, who meets with *Losses* in his Estate, should be Remarkably Chargeable with all or any of these Iniquities. Nevertheless, *Loosers*, Consider your Ways.

II. VVhatsoever may be our *Losses*, Let us

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us not be too much *Discouraged* by thoſe *Loſſes*, nor *Looſe* our *Spirits* under them. Though your *Daily Bread* ſeem to be *Failing* of you, do not now *Eat the Bread of Sorrows*, but *Sleep* as quietly and as pleasantly as ever; for you may be ſtill, *The Reliev'd of God*. O do not give way to ſinking *Dejections*, or *Deſpondings*, and *Overwhelm- ing Melancholly*; do not ſay, *I now fear, I ſhall come to wint before I Dye!* Alas, *That comes with a Fear*. But hear the Voice of the Gracious G d unto you; which is, *Fear not, I am with thee*; and *I will never Leave thee nor Forſake thee*. 'Tis One Conſolation for you, That God is *Able to Retrieve* all your *Loſſes*. When *Amaziah* once at one Clap, Loſt unto the value of Thirty Seven Thousand Five Hundred Pound Sterling, in ready Money, he was very much concern'd about his *Loſs*. But it was then ſaid unto him, in 2 Chron. 25. 9. *The Lord is Able to give thee much more than this*. I pray, who firſt Gave all that you have now *Loſt*? It was God; that God, whoſe is the *Earth*, and the *Fulneſs thereof*: And cannot that Omnipotent God, again, Give thee much more than this? Although *Job* had Loſt All; yet after all it came to that, in Job 42.

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10. *The Lord gave Job twice as much as he had before.* It may be Thus with you, though your *Losses* bring you to be, *As poor as Job*: I am sure, your *Contentation* would be a good Bottom for such an *Expectation*. 'Tis indeed often seen, that no persons are so unable to bear *Losses*, as those that once had nothing at all to *Loose*. They that start up from nothing to be *Rich* on the sudden, are usually most affrighted, and most repining, when petite *Losses* create in them a suspicion of *Loosing* more. But it would rather become them to argue so, *The God that brought me to something out of nothing, may make me of Nothing, to become Something again, if it pleases Him.* However, I have one more Consolation for you: 'Tis, That I hope God is not among your *Losses*. VWhen David had Lost at once, all that he had been getting together for many years, 'tis said in 1 Sam. 30. 6. *He Encouraged Himself in the Lord his God.* A blessed Cordial, to keep us from *Fainting* under our *Losses*! This is *Lost*, you say, and That is *Lost*; but in Gods Name, Is God *Lost*? Have not you a God still to go unto, and live upon? There are some, who so read that place in Job 22. 25. *The Almighty shall be thy Gold.*
Christians,

of Looſing 21

Chriſtians, You have ſtill Gold enough, ſo long as you have not *Loſt* the Almighty God: Unleſs you will ſay, that Gold was your God; and then I did a-miſs to call you Chriſtians. Indeed, when Micah had Loſt ſomething, he cry'd out, *Ye have taken away my Gods, and what have I more?* Yea, but in the miſt of all your *Loſſes*, dare you utter or mutter ſuch a word as that, *Ye have taken away my Gods?* Then truly might you ſay, *I have loſt all, I have no more.* Whereas, you have a God, an Allſufficient God, an Everlaſting God, ſtill to Friend: and ſo you may ſing the Song of the Prophet over all, *The Fields ſhall yield no wheat, and the Flock ſhall be cut off from the Field, yet I will Rejoyce in the Lord, and will joy in the God of my Salvation.* When that Excellent Perſon, Galeacius Caracciolus, had Loſt a brave Living, he ſaid unto ſome that Viſited him, *That mans Money may periſh with him, who counts all the Riches in the World, worth one Dayes Communion with God in Chriſt.* Why, though you have Loſt never ſo much, yet ſure, you have not Loſt your Communion with God, or at leaſt, your Liberty for that Communion. So, your *Loſſes* are but like the ſpilling of a Cup of Water, to him that has

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a Living and a Running Fountain at his Door. I say then, Be cheartul; *All may be well yet; yea, All is well, for all this.*

HE Let our *Losses* help to wean us from such things as those whereof we are Bereaved in our *Losses*; and let us not over prize what we daily LOOSE. VVhat is the Language of all our *Losses*? but that in Psal. 39th 6. *Men are disquieted in vain; he heaps up Riches, and knows not who shall gather them.* So then, Let us no more be so ram, as to seek for our Happiness, in such Things as will not stand by us when we have them. The first sin of man, was our Addressing of Creatures as our Chief Good; and the Commission of that sin, Impregnated our very Natures with a Disposition to make such Addresses. But our *Losses* do Engrave that Motto upon the Fore heads of all Creatures, *These are Lying Vanities*; and the *Losses* work well, when they take off our Hearts from those *Vanities*? The Apostle writes, in 2 Cor. 4. 18. *We Look not at the Things, which are seen; for the Things which are seen, are Temporal.* Our *Losses* do proclaim, that these things are no more than *Temporal*; and so they should not have

to

so much of our *Looks*, nor of our *Loves*,
 as heretofore. What are all our *Losses*,
 but the *Wormwood*, wherewith our God
 would Embitter those *Breasts* of Crea-
 tures, which we too much fancy to
 hang upon? 'Tis most suitably pressed
 upon us, in 1 Cor. 7. 29, 30. *The Time*
is short; It remains that they who purchase,
 be as though they possessed not. Even so,
 Since our *Losses* tell us, that the *Time*
 of any Creatures Continuance with us,
 is but very *short*, Let us not be too fond
 of any Creature whatsoever. Let us not
Lean upon these things for the supply
 of our *Necessities*: inasmuch as our *los-*
ses have told us, *They are but Broken*
Reeds. Do not any more imagine, that
 these things will be sufficient *Reliefs* a-
 gainst our manifold *Sorrows*; our *Losses*
 tell us, *They are but Miserable Comforters*.
 Do not imagine, that these things will
 be *Remedies* for all the *Maladies* whereto
 we are *Exposed*; Our *Losses* tell us,
They are but Physicians of no value. It is
 observable, That when *Riches* do with-
 out any *Interruption* flow in upon us,
 we grow but the more *Hungry* and
Craving after them; *Crescit Amor Num-*
mi. 'Tis well therefore that our God,
 Orders now and then a *Loss* for us: 'tis
 to make us think, *Certainly here is not*

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my Rest! Wo to me, if God put me off with a Portion in such wretched Perishables! Possibly, if we knew when we had Enough of these things, our Heavenly Father would not send so many Losses, to be as it were the Voiders of our Tables. There are some Considerable Dealers in the World, who are such Mortify'd Men, that they *Stint* their Estates, at a Moderate and Competent Elevation; they Resolve, that they will never be Richer than just so far; all that they get over and above, they'll generously give away to Pious Uses; and as they Resolve, that they will never be Richer, so the Smiles of God upon them seem to Resolve, that they shall never be Poorer all their Dayes. Excellent is the Rule that I have seen sometimes given, *Be more Thoughtful how to use what you have, unto the Glory of God, than how to gain more.* Whereas, if we are like the *Hersheeb*, alwayes at, *Give! Give!* Our God often Orders that we *Loose* accordingly. A Grasp after too much, is the *Loss* of all. What shall I say? If our *Losses* did speak nothing more Diminutive about the things of this World, than only thus much, *That they are Momentany Things*; yet That were enough to Disgrace them for

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for ever with us. We Read concerning a Rich Fool, in Luk. 12. 19. VWho ſaid unto himſelf, *Thou haſt Goods Laid up for many years*; but yet that very Night he Loſt all. And a Fool indeed he was! Truly, after our *Loſſes*, we ſhall be moſt Exemplary Fools, if we count any of our Goods, *Laid up for many years*.

IV. Let our *Loſſes* provoke us to make ſure of thoſe things which are beyond the reach of *Loſſes*; and let us get an Interelt in ſuch things as never can be *Loſt*. Could we hear the voice of all our *Loſſes*, we ſhould find our ſelves beſpoken in ſuch Emphatical Terms as thoſe, in Luk. 10. 41, 42. *Thou art Careful and Troubled about many things, But One Thing is Needful; that Good Part, that ſhall not be taken away*. Have we Loſt *Many Things*? It is not worth while to be *Careful and Troubled*, about ſuch Things any Longer. Let us now be more ſollicitous than ever, about *The Good Part, which cannot be taken away*. And what is that *Good Part*? In ſhort, It is a Part in the *New Covenant*. Let us Look to it, that God be ours; For, *He is from Everlaſting to Everlaſting*. Let us Look

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to it, that *Christ* be ours: For, *He is Yesterday, to Day, and for ever the same.* Look to it, that we have *Grace* in our Souls; for we may say of *Divine Grace*, as 'tis said of *Divine Joy*, *Nothing shall be able to take it from you.* Let us make sure, that *Heaven* be ours. *V*What said the *Apostle*, in *Heb. 10. 34.* *Ye took Joyfully the Spoiling of your Goods, knowing within your selves, that you have in Heaven, a Better and an Enduring Substance.* Thus, we may, *Take Joyfully the Loss of our Goods*, if we are sure of *Heaven* for our *Portion*: and if we have true *Grace* in us, there will be that *within our selves*, from whence we may *Know* that *Heaven* does belong unto us; we shall have an *Inchoation* of *Heaven* there. A *Reverend* and *Renowned Minister*, among the *Ancients*, having suddenly *Lost* all that he had in the *V*World, presently *Lifted up his Eyes* to *Heaven*, and said, *Lord, Why should I be Concerned about the Loss of Silver and Gold; Thou knowest my All was not here; my All is in Heaven, & blessed be God, I have not Lost Heaven yet!* *Bravely Spoken!* Let us have our *Claim* to *Heaven* sure; and our *Title* to all the *Promises* good; Then whatever *Loss* comes, we may still with *Triumphant*

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umphant Souls rejoyce, *My All is yet ſafe, as long as my God, my Chriſt, my Heaven is yet Left.* It would ſeem ſtrange, if I ſhould ſay, *A man may grow Rich upon his Loſſes*; but I do aſſert it, and I can Evince it. A man that is Owner of infinitely more than all that this VWorld can afford unto him, is undoubtedly a Rich man. But a man may be ſo Awakened by his Loſſes, that he ſhall thereby come to be more Acquainted with God, more Conformed to Chriſt, more Eſtabliſhed in Grace, more Experienced at his Chriſtian Warfare, and more Prepared for the Inheritance of the Saints in Light, than ever he was before. Now, here are Bleſſedneſſes infinitely beyond all that this VWorld can Enrich a man withal. Let us Learn more Godlineſſe, and more Contentment, and we are ſure of Great Gain! *Molam bonam conſcientiam, quam plenum marſupium*, ſaid he of old. It was the Advice of our Lord, in Matt. 6. 19, 20. *Lay not up for your ſelves, Treasures upon Earth, where Moth and Ruſt doe Corrupt, and where Thieves break through and Steal. But Lay up for your ſelves Treasures in Heaven. Let our Loſſes by Moth, and Ruſt, and Thief,* make us more ſedulous than ever we

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were, in securing of that *Heavenly Treasure*, which never can be prey'd upon. Since we cannot be *sure* of these things, let us come to this issue, *I'll give all Diligence to make my Calling and Election sure!* It will be a sad symptom upon us, if we should Serve our Maker, one jot the less, for any of our *Losses*: it would help the Devil to a *Truth*, in that *Accusation* against us, which he brought with a *Lye* against *Jeb* of old; *The man is mercenary in his Obedience; Do but put forth thine Hand, and Touch all that he has; and he will have soon have done serving of thee.* No, No; Let us be more prayerful, more watchful, more *Abounding in all the works of the Lord*, because of our *Losses*; and so we shall be vast *Gainers* by the *Losses*. We shall be *Wise Merchants*, if by *Loosing* of all, we have a *faster hold on, The Pearl of Great Price*. Yea, And who can tell, whether we shall not shelter our selves against all sorts of *Losses*, by our giving to the *Great Things of Eternity*, the *First and Chief Regards*? This I can tell; that the Lord said unto *Solomon*, in *1 Chron. i. ii.* *Because thou hast not asked Riches, Wealth, and Honour; but hast asked Wisdom and Knowledge; Wisdom and Knowledge is granted unto thee,*
and

of Looſing.

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*and I will give thee Riches, and Weak-
and Honour too.*

V. The very Occaſions of our *Loſſes*, may adminiſter unto us, thoſe *Reflections* which may Occaſion our Gaining by our *Loſſes*. It was a Riddle once propounded, in Judg. 14. 14. *Out of the Eater came forth Meat*. Now that Riddle may be expounded in the Occaſions of thoſe *Loſſes*, that ſometimes do trouble us. Our *Loſſes* are monſtrous *Eaters*, they eat away huge morſels of what we have. But we may teach *Meat* for our Souls, out of thoſe *Eaters*, by Devout *Reflections* thereupon. As now; Have our *Loſſes* been by *Burnings*? Then we may Reflect, Lord, Let not my Soul periſh in Everlaſting *Burnings*? Reflect, Lord, Let not thy *Anger* burn againſt this poor Soul of mine! Again, Have our *Loſſes* been by *Shipwracks*? Then we may Reflect, Lord, let me never make *Shipwrack* of the Faith, and of a Good Conſcience! Reflect, Lord, keep my SOUL from the *Luſts* which may drown it in Perdition! Once more, Have our *Loſſes* been by *Robbers*? Then Reflect, Lord, who gave my Subſtance to the *Spoiler*, & the *Robber*, but thou, the Lord, againſt whom I have ſinned? O let me make my
Peace

30 The true Cause

Peace with my Offended God! Or, Have we been Cheated? Reflect then, Lord, Let me not be one that shall deceive my own SOUL; neither let the Tempter deceive me! Moreover, Have our Losses been by Carelessness, or Imprudence? Then Reflect, Lord, Let me use more Earnest Heed, in the Things of my Everlasting Peace! Finally, Have our Losses been, by Droughts, by Rains, by Unfruitful Seasons? Reflect upon it, Lord, Let me bring forth Fruits meet for thee, by whom I am dressed; and let me gl-rifie thee, by bringing forth of much Fruit! Any one such Reflection having its due Impression upon our mind, would largely make amends for any of the Losses that might occasion it.

VI. Let every *Loss* quicken our zealous and fervent cares to avoid the worst *Loss*, that can befall us; and that is, *The Loss of our own SOULS*. The Dutch have a saying well worthy of a Remembrance with us all; *He that hath Lost his Money, hath Lost nothing; He that hath Lost his Credit, hath Lost half; but he that hath Lost his SOUL, There's a man that hath Lost all.* We all of us naturally have a *Lost SOUL*, within us; a *SOUL* fallen into the

Hands

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Hands of Internal Enemies, and Eternal Miseries. Unless this Undone Soul be recovered out of those Hands, by the Saving Influences of the Lord Jesus Christ, it is *Lost* for ever, without any *Remedy* or *Escaping*. A Dead Soul, That's a *Dead Loss* indeed! And oh that the awful words of the Son of God, were continually sounding in our Ears, from Mat. 16. 26. *What is a man profited, if he gain the whole World, and Lose his own Soul?* There is many an Ungodly Man, that meets with few or no *Losses* for many a year together; this is that, *Prosperity of the Wicked*, whereat the Saints have sometimes been so *Foolish* as to be *Envious*. But in the mean time, what becomes of the Precious and Immortal Souls, which they carry about them? Alas, There is, *A Leanness sent into their Souls*; and their Souls are so Estranged from God, so Enslaved unto the Devil, and so Entangled in the Snares of Hell, that I do most Heartily Pray, Lord, Let me rather Loose till I beg my Bread, than gain the whole world, with a Soul in such doleful Circumstances. It may be that some of these may be so absurd, as to expect the Salvation of their Souls for ever, because God makes them to meet with no
more

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more *Losses* here ; A silly Story ! Thus the Heathen Historians write of one *Polyrates*, who strangely succeeded in all his Affairs ; in so much that once when he threw a costly Ring into the Sea, that very Ring was brought him again, in the Belly of a Fish : but yet, that man came to a most miserable End at the last. O be warned of it ; Though a man should never meet with any other *Loss*, yet if he do not make sure of a *Saved Soul*, he will be a very dreadful sort of a *Looser* after all. That *Lost Soul* will go down into the *Pit*, and then you have *Lost* all ; God, and Hope, and Life, and Happiness is *Lost* for evermore. But how much more ought they that instead of *Gaining* the whole World, are *Loosing* of it every day, to be solicitous, that they don't Loose *WORLD* and *SOUL* and *ALL* together ! Be assured, if thy *Soul* should be *Lost* at last, all thy *Griets* for what thou hast *Lost* in this *World*, are but, *The beginnings of Sorrows*. 'Tis a *Pain of Loss*, that is the Hell of Hell it self, & the Intollerable, and the Interminable Anguish of the Damned. When the Terrible God is now stripping thee of thy *Pleasant Things*, 'tis but a Terrible Emblem and Earnest of the black Night, wherein

of Looking 33

wherein thou shalt suffer the Loss of all that is Desirable, and be left, *Wretched and Miserable and Poor and Blind and Naked*, and not have so much as a Drop of Water to Cool thy Tongue; but *Ly, Hardly beset, and Hungry, and Fretting, and Cursing of God, and Looking upward*. O think of these things; and see to it, that, *A Lost Soul*, be not one Article in the Bill of thy Losses; but let thy Losses Excite thee to be found among them, who Believe unto the Saving of the Soul.

*Possidet ille nihil, Christianus qui perdidit unum.
Perdidit ille nihil, Christianus qui possidet unum.*

*Quidam id est, quo si careas, doleres; si habeas, angeris; si amittas, Cruciaris?
Aurum et Argentum est.*

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THE

True Way of Thriving.

Ecclesiastes XI. 1, 2.

*'Cast thy Bread upon the Waters; for thou
shalt find it after many Days
'Give a Portion to Seven, and also to Eight;
for thou knowest not, what Evil shall be up-
on the Earth.*

BEhold, a Duty of our Christian
Conversation, which according to
the Divine *Heraldy* of the Scrip-
ture, has a very High Place in
Christianity belonging to it; a
Duty than which there are not many, more
acceptable to God, more *profitable* to Us,
more *Honourable* to our Profession, or more
Neglected and *Omitted* by multitudes, that
will yet wear the Name which was begun
D at

2 The true Way

at *Antioch*. And it is Remarkable to see, what a broad Contradiction is herein given to the Dictates of that Common and Carnal Reason, which mankind is generally misguided by. The Ordinary Notion of the World is, *If I have Bread, my own Cupboard is the fittest place to keep it in.* But the Holy Spirit of God will teach us otherwise, *Cast thy Bread upon the Waters.* The Customary Dialect of the World is, *I'll keep what I have, because I know not what Evil I may Live to see, I may Live to want it all.* But we are otherwise Advised by the Holy Spirit of God; *Give a Portion, because thou knowest not what Evil may be upon the Earth.* 'Tis the God of Heaven, to whom we are beholden, for our Estates; our Possessions and Enjoyments, by which we are furnished against the Natural Inconveniencies of Humane Life, are all bestow'd upon us, by that God, whose Providence disposeth of all our Affairs; and as we have it, in *Deut. 8 17, 18.* *Thou shalt not say in thine Heart, my power has gotten me this Wealth; but thou shalt Remember, we Lord thy God; for it is He that gives thee power to get Wealth.* 'Tis neither Skill nor Chance, that brings our Estates into our Hands; but it is God, of whom we are told, *That He is the Father of the Rich and of the Poor.* Nothing in the World can then be more Agreeable, than for us to Remember this God, in all our Wealth; and to Remember Him with it, is the best Remembrance of Him in it. The sure Covenant in which we are to make a
Surrender

of Thriving 3

Surrender of our *Spirits* and our *Bodies* unto God, must by a parity of Reason also Devote our *Estates* unto Him; and All that we *Have*, as well as All that we *Are*, must come under a *Dedication* to the Lord. Most absurd was the Language of *Nabal* the Churl; *Shall I take my Bread, and my Water, and my Flesh, and give it? Thine, O Senseless Man, How canst Thou by it?* It is God that gives us all that we have; and by giving it unto us, He has not parted with His own *Right* in it all. No, He still is the *Lord Proprietor* of all; and we own it in that *Covenant* wherein we Choose Him for our Lord. It is therefore most highly Reasonable, That we should be at the *Direction* of the Eternal God, as to what we do with our *Estates*; esteeming our selves but *Stewards* of those Things, whereof our Neighbours call us the *Owners*, and preparing our selves for the Account which we must give of our *Stewardship* unto Him that is, *The Lord of All*. Now the *Orders* which our Lord has given us, about our *Estates*, are principally *Two*. The *First*, is in *1 Tim. 5. 8* *If any provide not for his own, especially those of his own House, he hath Denied the Faith.* Our *Estates* are in the first place, to Feed and Cloath and Cherish our own Families; and we may even Lay up for our Children a part thereof, if that may be done without the Defrauding of such other Objects as God has required us, as long as we Live, to be helpful unto. But then there is Another part of our *Estates*, that must be

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Consecrated unto more *Pious Uses*; and about that we have the Command in the Text now before us.

In the Context, you may read a Wise Monarch Reflecting upon the *Vanities* and *Miseries* which the *Dead Flies*, (and perhaps the *Maggots*) of Great Men, do oftentimes Plunge a Poor People into. 'Tis often seen, that a Poor People, by the Influence of Unhappy States-men, are brought into inexorable Troubles and Ruines; and our Text, is a Counsil given to such a People. The Counsil is, That Men should be Liberal of their Estates, to *Pious Uses*; especially at such a Time, as there is like to be, *Evil on the Earth*, or, when much Confusion is like to happen in the Land. The *Doctrine* to which I Demand your Attention, is only This,

DOCTRINE,

That men ought with a Gracious Liberality to Devote a good Proportion of their Estates to Pious Uses.

My Text Contains almost all, That need be said for the Explication and the Confirmation of this Charitable Truth, and I have Three Questions before me, to Discourse upon: WHAT? and, HOW? and WHY?

The

of Thriving 1

The first Question before us, is,

What are those Pious Uses, that a Proportion of our Estates must be Devoted unto? And under these Four Heads may they be Enumerated, Paying, Lending, Giving, and Forgiving.

First, then, The *Paying* of our *Duties*, to the *Publick Charges* of the Place in which we Live, is one of those *Pious Uses*, which our Estates are to be put unto. Something must be paid by us, for the Support of the *Government*, and of the *Ministry*, which God has blessed us withal; the *Publick Servants* of the Place, must by our Estates be made Capable to Discharge what Obligations we have Laid upon them; and tho' these be *Pious Uses*, yet we may not place them under the Head of *Doing Deeds*; they are *Debts* which *Honesty* rather than *Charity* binds us to the Payment of.

There are *Civil Payments*, which may be Enumerated under the *Pious Uses* of our Estates. Thus 'tis said in Rom. 13. 6. Right Magistrates are the *Ministers of God*; *Render therefore to all their Due, Tribute unto whom Tribute is Due.* The

6 The true Way

Rulers of a Country, must keep up the Administration of Justice, and they ought also to see that School-masters and Souldiers, & other such Officers, do not want their Salaries. The Cheerful Payments of the Taxes needful in order hereunto, are some of the Pious Uses, in which our Estates must be Employ'd. There are also Sacred Payments which may be Annunmerated unto the Pious Uses of our Estates. Thus 'tis said in Gal. 5. 6, 7. *Let him that is taught in the Word, Communicate unto him that teacheth, in all Good Things; Be not deceived, God is not mocked.* Laborious and Religious Ministers, that spend their Time in Cares for the Souls of those whom God has made them Overseers unto, must be so hand-somely provided for, that they may become neither Discouraged nor Contemptible in their Work; to pretend that we Love them and Prize them, and Get Good by them; and yet think much of their Having All the Good Things that we can help them to; the Apostle intimates, That this is a Mocking of the Almighty God Himself; and they that Reproach them as Heretics for Expecting of it, are persons that have no more value for the Bible, than for the *Alcoran*; and seem to have Read both alike,

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alike. It was observable, That when God stated the *Stipends* of His Ministers, it was at such a rate as this: The *Levites* were not a twentieth part of the People, yet had they about three Times the Revenue of any one among the *Twelve Tribes* of *Israel*. But, it seems, to many, that in the *New Testament* God has Left His Ministers wholly unprovided for! However we are as Loth to speak as any body else can be to bear of such things. Only it now Lies in my way to say, The Maintaining of Worthy Preachers, is another of the *Pious Uses* appointed for our Estates.

But, Secondly, The Ready *Lending* of what may Assist those that want *Means* and *Helps* for their *Trades*, is likewise one of the *Pious Uses* which our Estates are to be placed in. It is mentioned as the Property of a Good Man, in *Psalm* 37. 26. *He is ever merciful & Lendeth*; and in *Psalm* 112. 5. *He shows Favour and Lendeth*. Indeed, A *Lending* to Idle Vagrants and Vagabonds, or those whom we may suppose to borrow with the mind of the *thick* man, which the Scripture tells us, is, *Never to Pay again*; this is not among the *Pious Uses*, but the *most pernicious* abuses of our Estates; our

Lending

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Lending should be to such, as are likely thereby to come into a way of what they may call their own; and in that case we have that Precept, in Deut 15. 7, 8. *Thou shalt open thy Hand wide unto thy poor Brother; and shalt surely Lend him sufficient for his Need.*

And Thirdly, The *Giving* of what may supply the Necessities, and Relieve the Calamities of the Indigent, is among the *Pious Uses* of our Estates. It was the Speech of the Apostle, in 1 John 3. 17. *Whoso has this World's Goods, and see his Brother has Need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?* We must Give of our Goods to our Brethren, when they have a manifest Need thereof.

There is a more *Spiritual Beneficence*, which our *Giving* is to be sometimes unto. *Contributions* for the Propagation of the Gospel, are most *Pious Uses*; and such are *Subscriptions* towards the Education of Poor, but Good Scholars in the University, or elsewhere; and the same is to be said concerning the *Dispersion* of Bibles, and Catechisms, and other Devout and Useful Books to such as will else be without them. Who knows, but

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but with a *Sbiding* a man may so Save a *Seat* for ever? There is also a more *Temporal Beneficence*, which our *Giving* may sometimes be Exercised in. 'Tis among *Pious Uses*, for us to bestow up- on the Distressed, That we may make their Circumstances more easy to them; To Comfort the Sick, to Nourish *Widows* and *Orphans*, to Redeem *Captives*, and *Prisoners*, and make mourning *Hearts* to Sing.

And unto this File belongs that *Hos- pitality*, in which Christians must be Ex- emplary. 'Tis the Apostolical Injuncti- on in Rom. 12. 13. *Be given to Hospi- tality*; and in Heb. 13. 2. *Be not For- getful to Entertain Strangers*. We should be as Ready to Treat a Traveller with what *Conveniencies* we can afford him, as if, Like *Abraham* and *Lot*, we should have unknown *Angels* to drop into our *Houles*.

But, Fourthly, 'Tis among the *Pious Uses* of our Estates for us, to *Forgive* a *Debt*, when the Hand of God has made the Power unable to *Discharge* it. This is that which the Word of God recommends unto us, in Ezek. 18. 7. and elsewhere, under that Expression of *Restoring the Pledge*. To Restore the Pledge, is,

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is, *to Remit the Debt*. I confess, 'tis a just Thing, that they who by Bad Courses, render themselves *Inconvent*, should undergo whatever Lash the Law will help their Creditors to inflict upon them; for they are a sort of *Chairs* and *Thieves*, the punishment of whom is a thing very Sovereign and Whole-some for the whole Body Poltick which they belong'd unto. But when the pure Frowns of God, have brought a Debtor Low, it is a commendable thing to say like those Creditors, in Neh. 5. 12. *We will Require Nothing of them*. And you know where to find a Terrible Parable delivered by our Lord Jesus, for the pressing of it. Hence 'tis the Charge of our Lord, in Luk. 6. 35. *Lend, Hoping for Nothing again*. To take that Simply, were to be *Simple* indeed; it would be to alter the very Nature of *Lending*. But the meaning is, *Lend*, with a Disposition to call for *Nothing again*, in case the Hand of God should Impoverish the Borrower. The Greek word here signifies, *to Despair*; when we *Lend*, we should suppose that the *Debt* may become *Desperate*; and be ready to Release *Principal* as well as *Interest*, if Divine Providence make it so.

Here

of Thriving II

Here are Pious Uses for our Estates. Perhaps you may think I have propounded *Enow* of them; VVherefore I halten to the *Second Question*. Which is,

How are we we to Devote a Proportion of our Estates to such **PIOUS USES.**

My Text, shall give the whole Answer to this Enquiry.

First, We are to do it *Readily*. That is implied in the word, *Cast*. When any Pious Uses call for our Estates, we must not have them, as though they stuck in our Fingers; No, we are to *Cast* them out of our Hands, as freely as we do that which we *Throw* away.

*Dat bene, dat multum, qui dat cum mune
nre vulsum.*

This is the Thing Enjoynd in 2 Cor. 9. 7. *Let a man Give, not Grudgingly, or of Necessity, for God Loves a Cheerful Giver.* We must Resign our Estates, with a most Hearty and Lively *Cast*, when we are called thereunto; the Pious Uses must not wrest & wring them,

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them, no, but we our selves must Cast them out of our Hands. This is implied in Deut. 15. 10, 11. *Thou shalt freely give; thy Heart shall not be grieved, when thou givest; thou shalt open thy Hand wide.* We are thus to Imitate the Bounty of our Heavenly Father; & it avails not, as the Apostle says, *To bestow all our Goods to Feed the Poor,* if we have not this Charity in our doing of it.

Secondly, VVe are to do it *Helpfully*. That which we are to Cast, is, *Pride*: it must not be a Scrap, much less must it be a Stone. It is argued, in Mat. 7. 9. *What man, if his Son ask Bread, will he give him a Stone?* - Even so, VVe must afford nothing less than *Bread*, unto those whom we are to do Good unto. Indeed, *Gigs Hair* and *Rain Scans*, and *Looking Glasses* may go to *Pious Uses*; but it is only when there are *Uses* for them. VVhen 'tis said, in Mat. 6. 11. *Give us this Day our Daily Bread*; it is but a Translation of Prov. 30. 8. *Feed me with Food convenient for me*. Thus, we are to afford our *Bread*; that is, to afford what may be *Convenient* for the Designs which our Estates are to be Subservient unto.

Thirdly

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Thirdly, VVe are to do it *Righteouſly*. VVhat is to be *Caſt*, muſt be *THY bread*: it muſt be *Thy own*, and not Another mans. For the Almighty ſays, in *Iſa. 61. 8.* *I hate Robbery for Burnt Offering*; nor will He allow of it, in any other *Offering*. And hence is that word of our Saviour, in *Luk. 11. 41.* *Give Alms of ſuch Things as ye Have*. Otherwiſe indeed all our Expences this way, muſt have an *Ichabod*. VVritten on them; *Where is their Glory?* VVe muſt be Lawful Proprietors of thoſe things which we go to ſerve *Pious Uſes* with. And hence the Jews call their *Alms box*, *A cheſt of juſtice*. VVe may not *Filch* and *ſteal* for this End; I have Read of *Pious Frauds* indeed, but no where; of *Pious Robberies*. Hence alſo, They that are under Authority, as Children and ſervants, may not give away what belongs to their Parents and Maſters, without their Appobation; and whatever the *Wife* may do this way *Without* the Conſent of her Husband, ſhe ſhould beware of going directly *Againſt* it, in ſuch things as theſe. Hence likewiſe, They that are joyned in *Partnership* may not this Way diminifh a Common Stock, without the Concurrence of their Partners; and they that already

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dy *Owe* more than they are *Worth*, have not so much to do this way as others have. And Lastly, 'tis not for men to Raise an Estate by *Unjust Means*, and think to make up *All* by giving *Part* unto the Poor; for 'tis a certain Rule, *Bonus usus non Justificat injuste Quasita*.

Fourthly, VVe are to do it *Sincerely*. Our Bread is to be Cast upon the *WATERS*; and there are two Notes of Sincerity couched in that Clause. Our Estates must be Cast upon the *Waters*; that is, without Hope of Return. By *Watery places* here, some understand *Watery Faces*; that is, those whose *Cheeks* are by Affliction fill'd with *Tears*; and indeed a special Regard is to be had unto such in the *Pious Uses* of our Estates. But the meaning rather is this; What is Cast upon the *Waters*, will either *Sink* away, or *Swim* away; 'tis a Proverb for a thing that we never Look to see again, It is *Projectam in Mare*. Thus, when we are bountiful with our Estates, it should be without any proposal of Requital, from those whom we do Good unto; they should not be Cast upon *Tiding Waters*, but upon *Current Waters*; and we must not

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not Imagine with our ſelves, I ſhall ſhortly have as Good a Turn done to me, by the man, whom I am now kind unto. We are to ſingle out ſuch Objects therefore, as our Lord pointeth at, in Luk. 14. 14. *Thou ſhalt be Bleſſed, for they cannot Re-compence thee.* Again, Our Eſtates muſt be Caſt upon the *Waters*; that is, without Aim at *Honour*. That which is Caſt upon the *Waters*, does not ſtay to be ſeen of men. If we Do what good we do, to be *Seen of men*, as the Phariſees did of old, we Caſt it not upon the *Waters*, but we Nail it, or Paſte it, upon *Pillars*. We muſt put into *Waters*, not into *Trumpets*, the *Pious Uſes* of our Eſtates. Indeed, our being *Seen of men* therein, ſhould not always hinder us from doing what is to be Done. The Bounty which our God will not accept, is not that, *Quæ fit et uideatur*, but that, *Quæ fit ut uideatur*. And it is a Caution, in Mat. 6. 3. *Let not thy Right Hand know, what thy Left Hand does*; that is, as much as may be, Conceal thy *Alms*, not only from them that are moſt *Related* to thee at all; but even from thoſe that are moſt *Aſſiſtants* to thee in the Scattering of them.

Fifthly, We are to do it *Frequently*. We

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must give to *Seven* and also to *Eight*; that is, to as many as we can; we may not Look upon *Two* or *Three* as Enow to Receive what we have to Give. Hence 'tis assigned as one Quality of a Vertuous man, in Psal. 112. 9. *He bath Dispersed, he bath Given to the Poor.* We should therefore slip no Season, of doing what is to be done for Pious Uses. 'Tis the Speech of the Apostle, in Gal. 6. 10. *As we have Opportunity, Let us Do Good*; but when have we an Opportunity?

Truly, We have an Opportunity, whenever we see an Indigency, that we are in a Capacity to do something for. Whomsoever we see Lying under any Wounds, we must like the Compassionate Samaritan, Dispense our Oyl and our Wine unto. Say not, *I have done Good unto Seven Miserable People already*; No, think not that Number perfect, but let there be *Eight* Instances of your Bounty, if you can make so many. But there are some Seasons for this which have a more certain Relation with us; and tho' there should be *Seven* or *Eight*, yet we should never count that we see too many, of them. As now, Does God make any Addition to our Estates at any

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any Time? Hath any *Adventure*, or any *Husbandry* of ours been smill'd upon? or has any *Legacy* been bequeath'd unto us? Now is a Season for us to Let *Pious Uses* have something of our Intrease. Have we Got *Weaib*? Says *Moses* now in Deut. 8. 18. Now Remember the Lord thy God. Have we Gai'd a *Seventb*, or an *Eighb* more than we had? Let *Seven* then, yea, let *Eight* be the better for it. Again, Every *Lords Day* is a Season for this Bounty of ours. Thus we find the *Apollle* saying, in 1. Cor. 16. 1, 2. Concerning the Contribution, Upon the First Day of the Week, Let EVERY ONE OF YOU, Lay by him in store, as God has prospered him. But then, I know a Place in the World, where many Hundreds do very little consult their own Prosperity? Moreover, A Day of *Humiliation* is another fit Season for it. Hence is that of the Prophet, in Isa. 58. 6, 7. Is not this the Fast that I have Chosen? To Loose thy Bread unto the Hungry? Thine Feeding upon our Kindness, is one of the best *Articls* in our *Fasting* before the Lord. When we *Fast* out of Duty, we must see that others do not *Fall* out of Poverty. Once more, A Day of *Thanksgiving* is another

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ther fit Season for it. On such a Day, it was Commanded, in Neh. 6. 10. *Go your way, Eat the Fat, and Drink the Sweet, and Send Portions unto them, for whom Nothing is prepared.* VVhen we are Praising of our God, we should then be Blessing of our Neighbours; & we should Engage them to Rejoyce with us in the Goodness of the Lord; it is, *A Day of Sending Portions one to another, and Gifts to the Poor.* Though these Occasions come oftner than Seven or Eight times in a year, yet let our Portions be given on them all.

Sixtly, VVe are to do it *Prudently.* You may place a large Remark upon the divers Clauses here. First, VVe must not Give *all* away. 'Tis a Part that we are to part withal. Something must be kept for our selves; and as we say, *Charity must begin at Home.* Again, We must not Give All to *Some*, and none to *Others.* VVhen we have been helpful to *seven*, we must also see to it, that *Eight*, may have a Room in our Helpfulness unto them. Furthermore; 'Tis not a *Patience*, but a *Portion* that we are to Give. It must be something that may be a *Torture*, or a *Benefit* unto him, whom it is Conferred upon.

This

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This is that which the Psalmist would have to be minded, in Psal 112. 3. *A Good man shews Favour, and Lends; he will Guide his Affayrs with Discretion.* And there is especially a double *Discretion* with which the *Pious Uses* of our Estates are to be adjusted.

First, We are to Give *Speedily*; and avoid all Needless Delayes in the Doing of it. Sais the Wise man, in Prov. 3. 27. *Say not unto thy Neighbour, Go, and Come Again, and To morrow I will give thee, When thou hast it by thee.* We know, *Bis dat qui cito dat*; but our *Defering* Looks too like a *Denying* of our Bounty. It is particularly, an Unwise Thing, for a man to put off what Good he may Do, till he shall himself be *Dead* and *Gone*. One says well, That oftentimes they that *By their Last Will* Bequeath something to the Poor, do it *Against their Will*; they that in their *Lives* did no Good, may then do it, because they can't any longer *Keep* what they *Had*. Whereas, It would be a noble Discretion in us, for us to be our own *Administrators*; making our own *Hands*, our *Executors*, and our own *Eyes*, our *Overseers*. 'Tis done *To the Life*, when 'tis done *In our Life*.

And

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And then, Secondly, We are to Give Suitably. And this not only for the Measure in which, but also for the Subject to which, we Give. One says very truly, *Turpissimum Genus perdendi est Inconsulta Donatio.* And our Saviour informs us, about our Giving, in Luke 18. 12. It must be, with a Distribution. We must give in the first place to our Needy Kindred: and as for others, we must have Respect first unto the *Hospital of Faith*, though we must all Do good unto all. As for your *Common Beggars*, 'tis usually an Innuity and a Dishonour unto the Country, for them to be Countenanced; as for those that Indulge themselves in *Plums*, the Express Command of God unto us, is, *That we should Let them Starve*; and as for those that when they Get, will melt and waste our Money in *Drunkenness*, 'tis a sin to supply those Monsters with what may be used for such a Peasly Vice. Let never any thing but a *Nought*, stand for them, in the *Books of Accounts*.

'Tis after this manner that we are to Do Good with our Money. But this brings us to the Third Question, which is,

Why.

Why are we thus to Devote a Proportion of our *Estates* to *PIOUS USES*.

My Text will give you a double Reason for it.

The First Reason is, *Thou shalt find it after many days.* There will a Glorious, yea, an *Eternal Recompence* be made unto us, for all our *Liberality*. Some think, that here is an Allusion to *Ventures at Sea*; Our *Liberality* sends *Ventures* forth, upon the *Waters*; and there are very Great and Rich Returns made thereof. But Let us a Little descant upon this *Recompence*.

The words may be Rendred, *Thou shalt find it in Multitude of Days.* This is indeed one *Recompence* of *Liberality*; there is a *Multitude of Days*, or a *Long Life*, which the God of Heaven often favours a *Liberal* man withal. It was a Speech once used unto a cruel *Charl*, in *Dan. 4. 27.* *Show mercy to the Poor, and it may be a Lengthening out of thy Tranquillity.* Behold, a Receipt, *pro prolonganda vita*; Let us be *Liberal*, as our Father *Abraham* was; and that's the way for us, Like *Abraham* to Live,

all

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till a Good Old Age, till we are Old men, and full of years. It has been often observed, that very Liberal men, use to be Long lived men. 'Tis the full and firm word of our God, in Psal. 41. 1, 2. *Blessed is he that Considers the Poor; the Lord will preserve him, and keep him alive.* Thus we shall find our Bread after many Dayes; we shall have many Dayes; this Bread will keep us Alive, till many Dayes have passed over us. But I dismiss that Sense of the words; and only Lay down this Conclusion.

That *Liberality* is wonderfully Advantageous to them that use it, and this, for a Long while afterwards.

Our Lord assures us, in Mat. 10. 42. *Whoever gives but a Cup of Water, shall in no wise loose his Reward;* and yet that is the least piece of *liberality*, that can be thought of. We have the word of Him that cannot Ly, to assure us, that we shall not be Losers by our Liberality; that our Estates thus Laid out, *Non perit, sed perfruuntur*; that our Bread be Cast on, yet it shall not be Lost in, the Waters. I will not here dispute about the Lawfulness of *Usury*; but I will tell you of an *Usury* that

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that I am sure is Lawful; and yet it is an *Usury* so far exceeding that of *Six in the Hundred*, as that it is an *Hundred for Six*, yea, 'tis far more than an *Hundred for One*. Let a man be *Liberal* upon *Pious Uses*, and upon the word of a God, Let him know, that as in *Mark 10. 30. He shall Receive an Hundred fold now in this Time; and in the World to come, Eternal Life*. Hence, there are two Metaphors, with which our Good God Condescends to give us this Assurance. One Metaphor is that of *Sowing*. Thus 'tis said, in *2 Cor. 9. 6. He that Soweth bountifully shall Reap bountifully*. Let a man be *Liberal* with what he has, and he shall be sure of a Good Crop; the *Bread* Cast on the *Waters*, will prove but a *Seed* cast into an *Earth* more fertile than that of which we read that *Isaiah*, did *Receive an hundred fold*. Another Metaphor is that of *Lending*. Thus 'tis said, in *Prov. 19. 17 He that hath pity on the Poor, Lendeth to the Lord*; and then we may take for granted what follows, *That which he hath given, will He pay him again*. Let a man be *Liberal*, and he shall have the Counterbend of the most High to save him harmless. As for the *Bread* Cast into the *Waters*, our God under

His

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His own Hand acknowledges the Receipt of it, and stoops to Charge himself a Debtor on the Score.

First then, There is a *Recompence* in *This Life*, which the Liberal man, is made partaker of. And this every way; for, to be particular; Even his *Inward man*, shall have the Consort of his Liberality. Thus 'tis said in Prov. 11. 25. *The Liberal Soul shall be made Fat*. God will give a Thriving, Flourishing, Comfortable Soul unto him; and fill him with the Peace, which passeth Understanding. His Liberality shall also procure good Circumstances to his *Outward man*. Not only will that word be fulfill'd unto him, *He that giveth to the Poor shall not Lack*; but also, God will bless him with an Increase of his *Enjoyments*. Thus 'tis said in Prov. 3. 9, 10. *Honour the Lord with thy Substance; and so shall thy Larns be filled with plenty*. I could mind you of poor little Trades-men that have come to Live upon their Rents, by the secret Blessing of God upon their Callings, when they have Conscientiously Iaid aside a certain part of their Income, for the Lord. And God will bless him with a Success of his *Businesses*. Thus 'tis said in

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in Deut. 15. 10 *Thou shalt surely give to the Poor, because that for this Thing, the Lord thy God will bless thee in all thy Works.* I have known a Ship-mast'r, who upon going to Sea, would still carry a considerable Purle of Money unto a Faithful Minister, to be by him Laid out for God; and a strange Blessing wud Accompany him! Yea, The Children of such a man, do rejoyce in the Fruits of his Liberality. Many Gripple Hold-fasts in the World, object against Liberality, *That they must Lay up for their Children.* But say I, Lay out, and that's the way to Lay up. Let your Bread be Cast on the Waters, and it will be safely Reposited in Gods Bags for your Children after you: Do you give a Portion to Seven, and also to Eight, and then though you have Seven or Eight Children, you have made sure of a Portion for every one of them. Your Widows, will have Meat and Oyl very like to hers of old. Be like *Job*, and your poor Neighbours will have the Harvest of it. You shall say, I took nothing with me Back, and there ore you shall have a picture for this too, 'tis that in Mat 23. 26. *The man that is ever merciful, and lends, his Seed is blessed ever more.* But

F

Secondly,

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Secondly, There is also a *Recompence* in the *Life to Come*, which the *Liberal* man is made partaker of. 'Tis testified unto us, in 1 Tim. 6. 18, 19. That they who be *Ready to Distribute*, *Willing to Communicate*, therein, *Lay up in store for themselves a Good Foundation against the Time to Come*, and *Lay hold on Eternal Life*. As for all the *Riches* that we keep with our selves, they have no *Foundation* for them; any *Little Storm* will carry them away. But the *Treasures* which a true *Liberality* shall put out of our *Hands*, have such a *Foundation*, that we may thereupon build our *Hopes of Life Eternal*; Not that any *Good Works* of ours do *Merit Life Eternal*, but they are a *Blissed Evidence* and *Argument* of our *Chim* unto it; so that a *Liberal Man*, when he comes to *Dy*, may say, *Lord, Thou knowest that my Heart was never Set upon this World*; and I take that for a *sign* that thou hast another and a better *World* for me to be happy in for ever. Our *Lord* says about the *Liberal man*, in *Luke 16. 9*. *When he faith, they will receive him into Everlasting Habitations*. All the *Riches* in the *World* won't keep us from *ruining* and *Breaking* at the

of Thribing 27

the last. But then, the *Saints* whom we have Succoured, and the *Angels* whom we have Imitated here, will bid us Welcome to an *House Eternal in the Heavens*. Our Lord also says unto the Liberal man, in *Luke 14. 14. Thou shalt be Recompenced at the Resurrection of the Just*. It is impossible to tell, what Satisfaction, the *New Jerusalem* will bring to such a man, at the *Resurrection of the Just*. But indeed, after the Stupendous Transactions of the **GREAT DAY**, throughout the Days of Eternity still all our present Acts of Liberality, will be Lying by us, like so many *Good Bills of Exchange*, which our merciful God, for the sake of Christ Jesus, will be for ever Owning and Paying of. Then shall a Liberal *Onesiphorns* be sufficiently Rewarded by the Lord. This, This will be *after many Dayes* indeed! yea, after more than many millions of Ages, we shall make a greater Gain of the Poor, than *Joseph* did of a Famine in the Days of old. How runs the Final Sentence of the *Righteous*, but so? Come, ye Blessed, Inherit the Kingdom; inasmuch as you were Liberal to my Afflicted Members in the former World. (Mark) He says not, For you have bin Orthodox in your Opinions, or, You have been

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been Enriched in your Professions, or, You have been Abundant in your Devotions; No, But you have been Liberal to the Miserable But then,

The Second Reason is, *Thou knowest not what Evil shall be upon the Earth. 'tis a Troublesome World, and that should persuade us to a Liberal Heart. We may be called to Wade through a Sea of Troubles, but if our Bread be Cast into the Waters, that will make them Easy to us. Would we be Delivered in Six Troubles, as Eliphaz Expresses it, and in Seven would we have no Evil Touch us? Then Let us give a Portion to Seven, and also to Eight.*

But Let us a little penetrate into the Force of this persuasive.

First then, Since, *Thou knowest not what Evil shall be upon the Earth*, hence thou knowest not how long thou shalt Enjoy thine Estate, and it is Wildome to Husband it well, before it be Too Late. There may quickly come such Evil upon us, that either our Estates may be taken from us, or we from our Estates. Let us therefore be Liberal, in doing what Good we can, whilst
as

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as it is said in Prov. 3. 27. *Thou hast it by thee.* Since the Times are like to be Dangerous, 'tis best for us to put as much of our Estates into those Hands, where no Violence can spoil us of them; now such are the Hands of God, and of His People; *Manus pauperum est Christi Gazophylium.*

Secondly, Since, *Thou knowest not what Evil shall be upon the Earth*, it were well for thee to do what may Compose & Settle thy Heart in the anxious prospect of all that Evil. Now this will be done by being truly Liberal of those Estates, which are the things that so much make us afraid of Evil Times. Look into Psal. 112. 7, 9. where 'tis said, *He shall not be Afraid of Evil Tidings*; Why not? It is added, *he hath dispersed, he hath given to the Poor.* You see the Liberal man, has a Cordial against the Fears of Evil Dayes. For, The Great God has promised, either to Preserve him from that Evil that shall be upon the Earth; as in Psal. 41. 1. *Blessed is he that Considers the Poor, the Lord will deliver him in Time of Trouble*; Or else, to Support him in that Evil; as in Isa. 58. 10. *Draw out thy Soul to the Hungry, then shall thy Light Rise in Obscuri-*

F 3

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Obscurity. In short, since thou knowest not what Evil shall be upon the Earth, hence thou knowest not but thou thy self must come into such a Condition as may want the Liberality of other men; What is *Their* Case to day, may be *Thine* to morrow. If thou wouldst then tall among *Liberal* Persons, be *Now* such an one thy self. 'Tis the promise, in Mat. 5. 7. *The Merciful shall obtain Mercy.*

All this Practical Discourse has been *Mild*, and not *Spiced* out of the Text before us. Little can remain to be said in the

APPLICATION.

They that Fear God will find themselves mov'd by these things, to a most Exemplary Liberality, in Devoting a fit proportion of their *Estates* to *Pious Uses*. I do not now take upon me, to determine the *Quota pars*, or what *Proportion* of our *Estates* ought thus to be improved. Only, I will tell you, what our Father *Jacob* coined a due Proportion; we read in Gen. 28. 20 *He Vowed a Vow unto God, saying, if all that*

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that thou shalt give me, I will surely give the Tenth unto thee. And if Abraham judg'd a Tenth due unto Melchisedeck, why should we judge any less to be the Dues of his Antitype, our Blessed Saviour? I think a Tenth too little for some men, at some times; however, if they that are never so Poor, would make a Trial for so much, I am confident, they would never have any Temptation to leave it off. Shall I tell you? I have known those, who in their Childhood, while they were not yet Owners of near Ten Shillings, have begun the Trial of it, and God hath so smiled upon them ever since, that they never had any Temptation or Occasion to do otherwise. but that which is rather to be pressed is, That we mind the Call and Voice of Providence in this matter; and then let a Self-denying, and a Well-mortified Heart be our Director in it. Let us not be unmindful, That the Honour of our Profession much depends upon our Liberality for *Pious Uses*. It may shame us to see, that those who are under the Influence of none but a False Religion, can have it said of them, in Isa. 46. 6. *They laugh God out of the Bag.* And what? shall we be partitionious,

monious, that have Chastity to Raise our Inclinations unto all that is *Holy, and Just and Good*: I was indeed very glad, when I read in *Dr. Willet*, That since the Reformation, in one threelcore years there was in only Three Cities of *England*, no less than a million of Money openly and visibly Expended in *Pious Uses*, besides what was done more secretly among them. So far has the Liberality of *Papery* been Exceeded by the Protestants. But we that pretend to be the best Metald, and most Refined Protestants, ought certainly to Exceed all others, in the *Sacrifices which God is well pleased with*. To have done.

First, I have only this one *Counsel* to Subjoyn unto all the Premises; 'Tis this,

Let us not imagine that the *Pious Uses* of our Estates, Deserve any Good at the Hands of the Holy God; but Let us Depend upon the Lord Jesus Christ alone for Our and *Their* Acceptance with Him. When some told the Dying *Herbert* of his many Good Works, he replied, *Yea, These are Good Works, if sprinkled with the Blood of the Lord Jesus Christ*. When we have done our best, Let us be rememe of that in *Luke 17. 10. We are*

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are Unprofitable Servants. One of the most Liberal men that ever was in the VWorld, would say, *I have often Turn'd over my Accounts, but I could never find the Great God Charg'd a Debtor the e.* So Let us think, and place the whole Re-
pose and Solace of our souls, in the Me-
rits of the Lord Jesus Christ.

But is there not Secondly, sad cause of *Reproof* to too too many in the midst of us?

Many there are, That squander away a vast deal of their Estates, in *Profane, Wicked, VVretched Uses*; and in the pla-
sing of some Lust or other; but as to *Pious Uses* they do Little or Nothing at all; No, they make an hideous gum-
bling at all that should go that way, and feel as much *Heart blood as Money*, going from them. Yea, I have heard this Aff-
ction Demonstrated, That what is needlessly Expended at the *Taverns*, in many Towns, would abundantly Defray all the Publick Charges of *Church and School*, and *Common weal* too, which the Towns would be happier, if they were honest, in the payment of. Here, surely are persons that Forget that Proverb, in Prov. 11. 24. *He that withholdeth more than is meet, cometh to Pover y.*

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Poverty. And they Lesse that Threatning, in Jam. 2. 13. He shall have Judgment without Mercy, that shewed no Mercy. How Unlike are these to the VVidow, whole Two Mites, went into the Holy Treasury? Or to the Martyrs, VVisebearts and Rogers, who would forbear One Meal in Three, for the Relieving of such as wanted Food? Or to that Noble, and VVorthy English General, of whom 'tis noted, He never thought he had any thing, but what he Gave away.

But I break off. I pray God, that none of you, who are called, *Christians*, being thus Adstressed, may imitate those Hearers of the Lord Jesus Christ; of whom 'tis reported, in Luke 16. 14. *They who were Covetous, heard all these Things, and they Derided Him!*

F I N I S.

Plaud dubie in Cælum substantia peruenit illa.
Quæ Christo collata datur, sub paucere forma.
Quæ Damnis Augmenta capit, quæ Spargitur,
ut sit;
Quæ perit ut maneat, quæ vitam mortua
præstat.

Sedulius.

Nunquam deficient Charites, cum dantur
habentur:
Cumque absumuntur, multiplicantur Opes.



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